THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840].

"*And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.*"—Joel ii: 28-30.

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THE GENERAL CONFERENCE.

PRESIDENT JOSEPH F. SMITH AND PRESIDENTS OF MISSIONS ADDRESS THE MEETINGS.

The seventy-third semi-annual conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a.m., October 4, 1902, President Joseph F. Smith presiding.

There were present of the general authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund. Of the Council of the Twelve Apostles there were: John Henry Smith, George Teasdale, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith; Presiding Patriarch of the Church, John Smith; first seven presidents of Seventies, Seymour B. Young, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric, William B. Preston, Robert T. Burton and Orrin P. Miller. There were likewise a large number of presidents of stakes, their counselors, and other leading men of the priesthood. The choir and congregation sang the hymn which begins, "Our God, we raise to Thee." Prayer was offered by Elder Collins R. Hakes, president of the Maricopa stake. Singing by the choir and congregation, "Redeemer of Israel."

PRESIDENT SMITH'S ADDRESS.

"My beloved brethren and sisters, I greet you heartily this morning in your

attendance at this conference—the seventy-third semi-annual conference of the Church, I believe. I am pleased to see so many represented as are here this morning. Especially am I pleased to see so many of the presiding authorities of the Church—the Apostles and the presidents of stakes, and also many of the presidents of the various missions of the Church. It is indeed pleasing to see these our brethren assembled here, on whom rests so great a responsibility, they having been entrusted with the proclamation of the Gospel to the nations of the earth, and with the care of the flock of Christ in the various stakes of Zion.

"During this conference we desire, as far as the time will permit, to give an opportunity to as many as possible of Elders who are presiding abroad, and of the presidents of the stakes of Zion, to express themselves; and in order that we may reach as many as possible, we desire that the brethren who speak shall have that portion of the Spirit of God that will enable them to speak clearly, pointedly and briefly upon those subjects that may come to their minds.

"We have here the Apostles, the Presidents of the Seventies, and the Presiding Bishopric, who are practically traveling Elders in the Church, visiting the various stakes of Zion and the various mission fields, from time to time, and they are especially posted in relation to the condition of the work of the Lord in the various fields that they have visited and will be able to speak to us in relation to those subjects and matters that will be most interesting and necessary for the general enlightenment of those who have come to the conference, and to the edification of the whole people.

"We desire to say to the people that we feel very grateful to the Lord for His continued mercy unto us, and, notwithstanding the drouth of the past season, which has been almost unprecedented in many parts of the country, we feel that the Saints have been greatly blessed, and that there will be no necessity for any great lack or want among the people in consequence of the drouth, but we feel that all will be blessed with sufficient for all their needs. In many parts of the country also we have been exceedingly blessed. There has been an abundance of water, and in some sections our people have been visited by unprecedented rains, resulting in great floods, which have done more or less damage to the people; but this, of course, is not to a very great extent.

"We feel in our hearts that Zion is prospering, and that all is well with the people of God at large; still, we realize that there is great room for us to improve, and that the opportunities for advancement are very extensive. We hope that all the Latter-day Saints will continue their diligence and faithfulness before the Lord in the work in which they are engaged, that Zion may continue to flourish in the tops of the mountains, and that the purposes of God Almighty concerning His people and His work in the latter days may be consummated and fully realized. We feel that the Lord will bless His people and the earth, for their sake, in the future more abundantly than in the past. In proportion as we renew and redouble our diligence and faithfulness before the Lord in keeping His commandments and walking in all righteousness and acceptableness before Him, so will His blessings be increased upon the people, and upon all their substance, and upon the earth which they inhabit.

"We congratulate you, brethren and sisters, on your appearance here this

morning, and we pray God to pour out upon you and upon all of us His Holy Spirit during this conference, that we may have a time of rejoicing, and that we may be able to act intelligently and wisely in the matters of business that may be presented before us; that we may have the spirit of union, love and devotion to the cause of Zion abiding in our hearts; that we may have no feelings of dissension, but that we may be one, that we may be indeed the people of God.

"It is not my purpose to prolong my remarks this morning, but I desired to express my gratitude to my Father in heaven for all His mercies and blessings unto us. We will say to the people that we have no reason to complain of the diligence of the Saints, so far as we are able to judge, in keeping the law of tithing. We believe that the Latter-day Saints are observing that law as faithfully as they have ever done, and we beseech of you that you will continue to do this until our hands shall be freed from all obligations, and until we shall have means in the storehouse of the Lord with which to accomplish greater works, which may be necessary to be done. We feel there is much that can be done and much that ought to be done in the interests of Zion and for the benefit of the people of God.

"We feel that an effort should be made to preserve the Temples of God, those houses that have been erected for the purpose of ministering the ordinances of the Gospel therein, for the living and the dead. We desire that these buildings shall be preserved and kept in repair and in a wholesome condition, so that the Spirit of the Lord may dwell in them and that those who minister therein may feel the presence and influence of His Spirit. We also feel that when the time shall come and our hands shall be free from the obligations that now rest upon us, that other places should be prepared for the convenience of the Latter-day Saints in more distant stakes, in order that those who are living at great distances from the center may have the privilege of receiving the ordinances of the Gospel without being put to the great expense and loss of time that is necessary now in journeying from five hundred to one thousand miles in order to reach the houses of God. We hope to see the day when we shall have temples built in every direction in the various parts of the land where they are needed for the convenience of the people; for we realize that one of the greatest responsibilities that rest upon the people of God to-day is that their hearts shall be turned unto their fathers, and that they shall do the work that is necessary to be done for them in order that they may be joined together fitly in the bond of the New and Everlasting covenant from generation to generation. For the Lord has said, through the Prophet Joseph, that this is one of the greatest responsibilities that devolves upon us in this latter day.

"God help us to do this work and help us to be faithful, one and all, that we may have means with which to accomplish it, is my prayer, in the name of Jesus. Amen."

ELDER JOSEPH ROBINSON,

president of the California mission, was the next speaker. He was pleased to hear President Smith declare that "all is well in Zion." He spoke of the Saints in the California mission. They were anxious concerning the welfare of the Saints in Utah, and were eager to partake of the blessings of the Lord in

the temples. There were about six hundred Saints. The missionaries, of whom many were only boys, were an earnest and enthusiastic band. It was not so necessary, he said, to quote Scripture in defense of the truth, for the people of California were not in the main very familiar with the Bible; but it was necessary to show the people what the truth had done for us.

The idea expressed by some that the youth of "Mormonism" would, when they asserted themselves, tear aside the fabric which their fathers had woven, could easily be shown to be a vain hope of our opponents; for the young men are testifying with the same spirit that actuated their fathers to the value of "Mormonism." The Elders have done a good work there. Elder Robinson went on to give statistics of the labors that are performed in the California mission. The Elders there had met many friends among the leading men of the state. He prayed that the Lord would bless the Saints in their homes.

ELDER EPHRAIM H. NYE,

president of the Southern States mission, was the next speaker. He had been in this mission only about three months. He contrasted the people of the south with those of the extreme west, where he had formerly labored as a missionary. There were about ninety Elders in his new field, and he could hope for double this number. The labors of the Elders had been, to a great extent, confined to the country places. He felt a joy in coming to conference twice a year, and felt repaid always for the time spent here. He asked God to bless the Saints.

ELDER BEN E. RICH,

president of the Middle States mission, next addressed the conference. We are living in an age, he said, when the promises made to the ancient Prophets are being fulfilled. The kingdom of God is being established in the earth, and we have been blessed with the privilege of seeing God's work and helping to establish it.

The conditions that prevail in the missions are different from those that prevail here. Things which the Saints here do not notice are magnified by those of the world. He referred to a recent crime committed in New York, and to the attempts that are made to make it appear to be a result of the doctrines of the Church. He wondered, he said, whether those among us who are not of our faith, would not rise up in the spirit of American fairness to protest against the many infamous lies about the Saints. We believe, said the speaker, in blood atonement; and so do all the Christians in the same way as do the "Mormons." We believe that Christ's blood will atone for sins. And we believe in blood atonement in the same way that the nation believes in it; namely, that he who sheds man's blood should have his blood shed by man. There is nothing in the "Mormon" idea of blood atonement different from that held by all Christians in common. Elder Rich read from the manifesto issued by the Church authorities in 1889. He had only a short time ago been asked by a man of intelligence if it was not true that the President of the Church issued an order to take the life of all apostates. He had also at another time been told that "Mormon" women had to walk from Salt Lake to Brigham City to seek protection from non-"Mormons" there against the doctrine of blood atonement. The crimes perpetrated by men elsewhere even though in high re-

ligious positions were not charged against the sects to which they belonged. But it is different with those who have belonged to the Latter-day Saints.

Elder Rich went on to speak of the teachings which he had received from his boyhood days. He had been taught to regard murder as the most heinous crime and next to that the loss of virtue. He bore a strong testimony to the truth of the Gospel.

ELDER J. A. MCRAE,

of the Colorado mission, was the next speaker. It was very necessary to meet often to be reminded of our duties; for there is an influence accompanying the words of God's servants. He spoke of the Colorado mission. The territory covered was large, and the number of Elders laboring there disproportionately small. Nevertheless, many thousands of people had heard the Gospel. Much good had been done, though there have been few baptisms.

He had been questioned in relation to the way in which the Saints controlled the young people in the Church. In answer he had detailed the work done in the various associations for the youth and the labors of the special officers whose duty it was to look after the young people. As a result, he was requested to instruct the minister of the person who interrogated him, that he might produce the same results among his flock. Elder McRae expressed his willingness to do so, but said that it would be useless, because the clergyman received a salary for his services, and was therefore dependent upon his congregation, and if he displeased the members of his church they would discharge him, while the Elders of the "Mormon" Church preach without hire, and were therefore, in that regard independent. The speaker bore testimony to the restoration of the true Gospel of Christ.

ELDER HYRUM M. SMITH,

of the Council of Apostles, next addressed the conference. He had greatly rejoiced in listening to the testimonies that had been borne, and the reports of the several mission fields that had been represented. It was a good thing, he realized, to have thousands of people hear the Gospel. The world has to be warned before the coming of Christ. But it was even more important that those who have received the truth keep the truth which they have. It is necessary to accept every principle of the Gospel in order to be saved. He hoped, therefore, that the Saints would serve God.

He referred to the remarks of Elder Rich. He felt indignant at the slanders which had been spread against the Saints. The same violence attended the ancient Church that has followed the Saints in our age. He would always raise his voice against those who speak evil of the truth, and in defense of the principles of the Gospel.

PRESIDENT SMITH

announced that people will not hereafter be allowed to leave the Tabernacle before services are concluded. In all the religious services of the land, both Christian and other, people are not permitted to disturb others by leaving before the end of the services, and it is desirable that the same rule of courtesy to others be observed by the congregations of the Saints.

The choir and congregation sang, "Guide us, O Thou great Jehovah." Benediction by Elder Thomas E. Bassett, president of Fremont stake.

[TO BE CONTINUED].

OUR MUTUAL IMPROVEMENT ASSOCIATIONS.

BY ELDER JESSE B. HIGGS, LATE SECRETARY OF SALT LAKE STAKE Y.M.M.I.A.

THE time is at hand when those who are interested in Mutual Improvement work, naturally turn their thoughts to the prospects for the coming season. To those who are living in England and on the continent, it may be of interest to learn something of the work as carried on in Zion. In giving his instructions, at the organization of the Young Mens' Mutual Improvement Associations in the year 1875, President Young said that their object should be to give the youth of Israel a knowledge of, and a faith in the eternal principles of the everlasting Gospel and to develop ability in public speaking. From that time to the present, that object has been kept constantly in view.

In the beginning the plan of the work was left largely to the officers of each association, but it soon became necessary to have all the meetings conducted in accordance with a uniform system. A committee was appointed by the general superintendency, and the result of their labors was the publication of a manual of study. This manual was generally adopted by the associations and very greatly advanced the standard of their work. It contained lessons on Bible and Book of Mormon theology, Church history, science and literature.

About six years ago a new series was begun by the publication of Manual No. 1 on the Life of Jesus, followed in successive years by No. 2, the Apostolic Age; No. 3, The Dispensation of the Fullness of Times—Part I.; No. 4, The Dispensation of the Fullness of Times—Part II.; No. 5, Principles of the Gospel—Part I.; and the one just issued, for use during the present season, is No. 6, The Principles of the Gospel—Part II. The last manual will introduce the following topics: Universal Application of the Gospel, the Church, Resurrection and Judgment, and Ethics of the Gospel, subdivided as follows: Successive Dispensations, Vicarious Work for the Dead, The Holy Priesthood, Church Organization, Motive Force of the Church, Mission of the Church, Resurrection, Rewards and Punishments, Faith and Works, and Practical Religion. At the general Mutual Improvement conference held in June, 1901, it was decided to grade the associations into what should be known as the Senior and Junior classes. The Senior classes were to use the regular manuals as they were issued, while a simpler series was to be devised for the use of the Junior members. Last year the Life of Jesus was studied in the Junior classes, while for the coming season a new one, "The Acts of the Apostles," has been prepared. Reports show that this grading of the associations has resulted in much good.

As the organizations now stand they are very complete, each ward association having a president, two counselors, secretary, treasurer, librarian, and one or more class leaders. In addition to these officers, there are from two to four men appointed in every ward as special missionaries to labor with the young men and to bring them by gentle and loving example and persuasion, into the line of their duty to themselves and their Creator. Within the borders of every stake of Zion there are a stake superintendency (consisting of the superintendent, two assistants and secretary), and a corps of aids. These visit the

associations in their weekly meetings, and lend their counsel and advice to the ward officers.

There were, according to the report of 1901, within the various stakes of Zion and the missions of the world 565 associations, having a combined enrollment of 28,409 members. Standing at the head of this mighty organization is the general superintendency and their aids. These meet together each week for the consideration of such matters as may pertain to the great work and its advancement. The results of their deliberations are communicated to the superintendents of stakes, who in turn send the good word to the ward presidents, and, when necessary, it is by them communicated to the individual members; and thus it will be seen that each and every member is, in a sense, in direct communication with the general board.

On Tuesday evening, October 7, practically every association in Zion began its winter's work and will continue to meet each Tuesday evening until next April. Many will meet in conjunction with the Young Ladies' associations for devotional exercises, after which they will separate for their class work. As a rule, the evening of Fast Sunday of each month is devoted to a conjoint session of the Young Mens' and Young Ladies' associations, and it is made an occasion of illustrating to the general members of the ward, the work that is being accomplished in the weekly meetings. All members are urged to prepare thoroughly the lesson each week, and are encouraged in every way to take an active part in the meetings. Once each year they are given the privilege of contributing twenty-five cents to the General Improvement fund.

An organization of this character and magnitude would not be complete without some publication to represent its work, and for this purpose is issued each month *The Improvement Era*. This magazine is published under the supervision of the general board, and is owned by the association at large, and all profits that may accrue go the advancement of the Mutual Improvement cause and in spreading the Gospel. In its pages are published articles from the pens of the best writers in the Church, as well as of ministers and others who are not of our faith. Expositions of the doctrines of all the leading churches, and that from the hands of their own representatives, have appeared in it. The *Era* is sent gratuitously to every Elder in the mission field, and much aid is thereby given the Elders in their work.

The prospects for the coming year are bright, and the officers of the associations of the European mission would do well to strive to bring their meetings as near to the standard of those in Zion as circumstances and surrounding conditions will permit. They should be prepared, when the call comes for reports, to furnish full information as to membership, meetings, exercises, missionary work, libraries, finance etc. It is sincerely hoped that when the season is over it may be truthfully said: "The past year has been the grandest that we have ever experienced in the M. I. A. work."

A GENTLEMAN in Philadelphia was standing in the aisle of one of the street cars, while another passenger sitting near was indulging in profane language. Leaning over slightly, he said to him, as a teacher might say to a child who was stumbling in a reading lesson, "Skip the hard words, please." The passengers who heard it smiled, and the profane voice was silenced.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 23, 1902.

EDITORIAL.

Alcoholic Drinks.—One of the curses of the time is drunkenness. The unqualified decision of physiology is that alcoholic drinks are harmful. The millions of pounds that are annually spent for them are therefore worse than wasted. If the British people would cease drinking these poisons, they would save enough each year to buy all their bread, flour, milk, butter, cheese and eggs, or to pay all rates and taxes. That is only a little part, however. Without drink the wasted days would be filled with industry, the trembling hand and befuddled mind would be unknown, and the toilers would wonderfully increase in productive power.

The Americans drink the least of all nations of the world, and that fact accounts in part for the material progress of the New World. But there, ten times as much is spent for liquor as for education, public and private, and enough money goes for drink in one year to pay all national, state, county, and town debts. This expensive traffic not only costs money but is responsible, it is asserted, for seventy-five per cent. of the crimes and twenty-five per cent. of the poverty of the country. In Europe, where the margin of profits is narrower, the poverty is correspondingly greater. The board of Guardians of Stockholm have found that drunkenness is responsible for fifty-two per cent. of the pauperism of their beautiful city. The condition in Great Britain, where the national drink bill annually approaches £200,000,000, and two-thirds of this is paid by the working classes, can be imagined. The English are written by their own statisticians as the heaviest drinkers of the world.

The material loss by drinking is not shown by the first cost of the liquor. To this must be added the extra cost of catching, prosecuting and imprisoning criminals whose lawlessness was caused directly or indirectly by drink, the maintenance of charitable institutions to save drunkards and their families from want, the loss of working days, and the decrease in the power to work. But the material loss, stupendous as it is, is the least of the evils. The intellectual and moral losses are greater.

Man's pre-eminence is due to his power to reason; many of the beasts surpass him in strength and fleetness. It is a crime against his nature to cloud or destroy uselessly his reasoning faculties, even though it is done only temporarily. One can not drink even "moderately" without doing his intellect great injury, for the stimulation of the alcohol is relied on instead of will power, and that most important function of the mind suffers. "Moderate" drinking is only one stage of the disease; and it is the worst stage also, from one stand-

point at least, for it is the beginning of evils. If men never permitted themselves in false self-confidence to drink "moderately," then, and only then, they would be safe from lives of drunkenness. The excuse that one is not drinking to excess, and is therefore justified in his use of spirits, is too foolish for intelligent men. The most wretched sot in the gutter can point to a time when he could truthfully say the same. No one ever became a drunkard without first becoming enslaved by taking "moderate" drams. If alcohol does the human body harm, and drinking is an evil practice, and this cannot be disputed, then it is as consistent to say that one may lie moderately, or steal moderately, as to say that one may drink moderately without doing wrong. The effects of drunkenness are inherited. Weak nerves, weak wills and idiocy are often due to the sins of parents who have sown the seeds of dissolution by excessive drinking.

Liquor tends to make its user forget the distinction between right and wrong. The husband that drinks away his earnings while his family is suffering for food and clothing as well as for love has forgotton the essential quality of manhood. The woman who starves her children for the sake of drink tramples under foot the sacred name of mother. These are not infrequent occurrences in this land. Many naturally inoffensive men have stabbed, shot, or in some other way slain their fellows, while influenced by drink. The public house is the doorway to the brothel and in a district where the former is not patronized the latter is not found.

The Latter-day Saints more than any other people should love and practice sobriety. In this age the Lord has spoken plainly about the use of strong drink, saying very definitely that alcohol is for external, not for internal, use. The fruit of obedience to this and other related laws will be greater than one can realize. The Lord has said, "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

J. J. C.

Arrivals.—The following named Elders arrived in Liverpool per s.s. *Commonwealth*, Thursday, October 16, 1902: For Great Britain—John B. Fagg, East Mill Creek; William Moss, West Bountiful; Joseph J. Shields, Pleasant Green; Milton W. Snow, Salt Lake City; Samuel S. Howard, South Bountiful. For Scandinavia—Peter Nordquist, Ogden; John P. Johnson, Spring City, Nils J. Torkelsen, Salt Lake City; Jens C. Westergaard, Portland, Oregon. For Germany—Preston J. Cannon, Salt Lake City; Alma Hanson, Hyrum; Joseph Benson, Logan; George A. Alder, Whitney, Idaho. For Switzerland—Abraham Winward and Edward P. Moser, Whitney.

With the company of Elders who arrived in Liverpool, October 16, 1902, was Anna Meier and Mabel Harker Cannon of Salt Lake City. The former goes to wait upon her sick daughter at Zurich, Switzerland, the latter to study art in Germany.

APPOINTMENTS.—The Elders who arrived October 16, 1902, for the British mission were appointed as follows: John B. Fagg, Bristol; William Moss, Sheffield; Samuel S. Howard, Birmingham; Milton W. Snow and Joseph J. Shields, Liverpool conference.

THE Newcastle semi-annual conference will convene in the Temperance Hall, Gilkes Street, Middlesbrough, Sunday, November 2, 1902. Services at 10:30 a.m., and 2:30 and 6:30 p.m. All are invited.

THE MANCHESTER CONFERENCE.

THE Manchester semi-annual conference of the Church of Jesus Christ of Latter-day Saints, was held in the Co-operative Hall, Downing Street, Ardwick, Manchester, Sunday, October 19th, 1902, President James O. Webster, presiding. The morning service commenced at 10:30 a.m., Apostle Francis M. Lyman, president of the European mission, and the following Elders of the Manchester conference being in attendance: President Webster, Benjamin R. Birchall, Joseph H. Knowles, Parley P. Prophet, William H. Nightingale, William F. Toller, Lorenzo J. Taylor, Henry L. Edwards, Charles B. Briggs, Daniel E. Rogerson, William R. Telford, David H. Jordan, Charles M. McCarty, George S. Smith, Hynman D. Folsom, Ernest Kimball, John W. Saunders and John S. Smith.

After the usual opening exercises the sacrament was administered by Elders Edwards and Nightingale. President Webster welcomed all the Saints and friends to the conference. The general and local authorities of the Church were then presented and unanimously sustained. A brief report of the labors of the Elders and the condition of the conference was given. Elders Prophet, Knowles and John S. Smith spoke for a short time during the morning services, bearing strong testimonies to the truthfulness of the Gospel. President Lyman spoke for a short time upon the character of the Latter-day Saints; also upon the necessity of latter-day revelation. He said that every man should know for himself that Jesus is the Christ.

In the afternoon services Elder Toller spoke briefly upon the first principles of the Gospel. Elder Birchall followed upon the apostasy, and the necessity of divine authority. President Lyman spoke upon the divine mission of Jesus Christ. A solo was rendered by Mr. Norcross, during the services.

In the evening meeting there were about three hundred people in attendance. President Webster spoke very forcibly upon the necessity of baptism. Elder Saunders addressed the congregation upon the divinity of the Book of Mormon. President Lyman spoke of some of the beauties of the Gospel taught by the Latter-day Saints. Baptism for the dead is divine as well as baptism for the living. He directed his remarks more particularly to the necessity of repentance.

Saturday, October 18th, President Lyman met with the Elders of the Manchester conference in priesthood meeting and gave valuable instructions regarding their work. The reports for the past six months were read by the Elders. Thirty-three new members and five children of members have been baptized.

CHARLES M. MCCARTY, Clerk of Conference.

BRIGHAM YOUNG.

(Concluded from page 671).

Under the above heading we have given in preceding numbers some of the events in the great career of the second President of the Church of Jesus Christ of Latter-day Saints. The work has been very incomplete and unworthy of the subject, but has been truly a labor of love. It is sincerely hoped that the closer acquaintance it has given the readers with the character of this servant of God may increase their love for him and for the great truths of which he was a staunch advocate. Few men ever had in their mortality such rich and varied experiences and such terrible tests as did Brigham Young. For those who are earnest in their hopes and purposes the simple narrative of his life's history will be an aid and inspiration.

It was granted to President Young to live longer than "the allotted time of man." Beginning life with the birth of the century he passed away in his seventy-seventh year. In spite of much travel, severe hardships and ceaseless toil he maintained his exceptional vigor up to the very last. The dedication of temple sites and the completion of Church organization by the establishment of auxiliary organizations and setting in order the stakes of Zion were accomplished just previous to his demise. On Sunday, August 19th, 1877, ten days before his death, he addressed at Brigham City the last public meeting of his life. Four days later, although the fatal illness had attacked him, he was present at a meeting of the Bishops at Salt Lake City, and spoke to them of their duties and carried on important business.

As he took his candle to retire after returning from this meeting, he said, "I think now I shall go and take my rest." Shortly after he was seized with violent nausea, which was followed by inflammation of the bowels and nervous prostration. He bore the pain patiently, but it was soon found that the efforts of the physicians and the faith and prayers of those about him were to fail in giving him permanent aid. On Wednesday, August 29th, the family were called to the President's bedside to witness the end. He talked little during the day, though he responded occasionally to those who spoke to him. His last words were not directed to those about him apparently; they were "Joseph, Joseph, Joseph, Joseph," with other expressions, whose meaning could not be distinguished, referring to his great predecessor. At four o'clock that afternoon, surrounded by his loved ones, Brigham Young passed peacefully away. His falling asleep was as calm as a child's in its mother's arms.

The sad news when carried to the people was followed by a feeling of almost irreparable loss. President Young's direct leadership had begun under the most critical circumstances, when some of the people felt almost as though the Lord had forsaken them. Convinced by the Holy Ghost that Brigham Young and the other Apostles were the leaders, the faithful Saints had closed about these united men with a devotion as complete as had been shown toward the Prophet Joseph. There was no break in the authority or organization. At the death of Joseph the Apostles, Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, William Smith, Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith, Willard Richards, Lyman Wight and Amasa M. Lyman, stood firm in their holy calling. The first ten of these

had been named by the Lord in a revelation through the Prophet Joseph in 1841, and he there declared that the "Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth."

For thirty-three years President Young had stood in the front rank of the host of the Lord, and those who followed had never seen him falter for a moment, As spiritual leader they had looked upon him with complete faith as the direct representative of Jesus Christ on earth. In temporal matters they had found his inspiration as sure as in spiritual things, his judgment unerring, his mind capable of grasping the whole of the great movement and his integrity as lasting as time. The people mourned for him because they loved him and needed him. There was not the insecure feeling among them that had followed the death of the Prophet Joseph. They were a stronger people now and more experienced in the ways of the Lord. Their minds were prepared for the sorrowful event and they understood the true order of the priesthood.

On Saturday morning, September 1st, the body of the great leader was taken to the Tabernacle where it lay in state while nearly twenty-five thousand people passed through and gazed on the beloved features of their friend. It was necessary to keep the building open all night to permit all to go through. The funeral began at noon on Sunday, September 2nd. About twelve thousand people were in the Tabernacle, and throngs, unable to come in, waited on the grounds. The funeral, like all the funerals of faithful Latter-day Saints, expressed the sorrow of parting, but throughout there was a note of praise to God for the glorious life that had been completed. A large procession followed the corpse to its resting place, and there hymns were sung and a prayer of dedication was offered over the grave.

In a private cemetery on a hill in the eastern part of the city the mortal remains of Brigham Young were laid away to await the resurrection of the just. The spot is a few moments' walk from the Temple, and lies almost in the shadows of the mountains. It is a beautiful place, and the simplicity is appropriate to the character of President Young. A flat, massive block of granite covers the grave and marks the final resting place of the mortal tabernacle of the Prophet and pioneer.

It is the privilege of few great men to pass through life without gaining enemies. The most exalted mortal that ever lived, even the Savior, was surrounded by those whose enmity was as terrible as it was unprovoked. It was the lot of Brigham Young to be the object of the shafts of hate during the greater part of his life. He was scorned often and despoiled many times. Even his life was sought in the bitterness that his persecutors felt. If a character is strong enough to bear such a continuous trial bravely and not be crushed under the load, it is a splendid development. Though Brigham Young's nature was a sensitive one, yet he had enough of that manly independence to sustain him in the torrent of adverse opinion. There was no cringing or temporizing, he stood his ground calmly and without a tremor. He never indulged in controversy, and though he recognized the right of men to fight under extreme circumstances, he chose that he and his people should suffer wrong many times rather than resort to battle. He was tolerant and charitable. Vicious assaults on himself he ignored; ignorant ones he met with

pity. His mind was a constructive one, and his whole purpose in life was to be about his Father's business.

But among those who knew him, where there was one enemy there were a a thousand friends. These loved him for his goodness and his greatness, and because he loved them. They knew he was perfectly reliable, and just to friends and enemies. He set them an example of industry in good works and never asked anyone to do what he himself was not willing to do. He could rebuke sharply, but it was always sincerely done and seldom undeserved. But kindness followed rebuke and few men were gentler to their associates. To the weak, as children, dumb animals and the poor, he gave the greatest sympathy, and they could rely on him as a protector. He was pure in his conversation, and he taught by his life and precept a standard of chastity that if followed would purify the world.

The name of Brigham Young will live, for it is associated with works that are imperishable. He was a favored son of God, and he kept his second estate gloriously. In the eternity to come, when the Lord gives dominion to His faithful servants, Brigham Young will have an honored place among the happy host of the redeemed.

JOSEPH J. CANNON.

A FEW OBSERVATIONS FOR MISSIONARIES.

BY ELDER HARRY W. MATTHEWS, PRESIDENT OF THE BRISTOL CONFERENCE.

As a certain wise man has said, "Let us hope that our works will stand the test." When the test is made, the judgment will depend not on how much we have done, but on how much we have tried to do; not on whether we have been what is called successful in our labors, but on whether we have deserved to attain success. Our object is to save ourselves and those that hear us. What are the qualifications essential to this work? The desire to do it is at least one-half of the doing. Education is valuable, but wisdom is greater than learning, and the peculiar nature of the missionary's labors demands continually the exercise of this quality. One of our chief difficulties is the prejudice we have to meet, and it requires tact to remove it. Some are by nature gifted with tact; others less fortunate have to acquire it, and a good deal can be done by cultivation. Tact will often succeed where force fails. "Win their hearts," said Burleigh to Queen Elizabeth, "and you have all men's hearts and purses."

We should ever bear in mind that men are more easily led than driven, and in any case it is better to guide than to coerce. We should try to win and keep the confidence of those with whom we associate. It is not necessary to antagonize, nor to make enemies. We can do few things that are worse, as the consequences are felt not alone by us, but by others also. Always remember that ours is the Gospel of love, and that "a soft answer turneth away wrath." No one will respect us, to say nothing about love, if we laugh at or ridicule them. "Argument is always a little dangerous," says one writer, "it often leads to coolness and misunderstanding. You may gain your argument

and lose your friend. If you must argue, admit all you can, but try to show that some point has been overlooked. Very few people know when they have had the worst of an argument, and if they do, they do not like it. Moreover, if they know they are beaten, it does not follow that they are convinced. Indeed it is perhaps hardly going too far to say that it is very little use trying to convince anyone by argument. State your case as clearly and concisely as as possible, and if you shake his confidence in his own opinion it is as much as you can expect. It is the first step gained."

Having had missionary experience both at home and abroad the writer can vouch for the correctness of the above idea. It is possible to nullify our own and the labors of others by unwise zeal. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (I. Tim. iv: 14). "Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands" (II. Tim. i: 6). Paul's admonition to Timothy is applicable to us. Let us not sacrifice the sacred cause committed unto us by neglecting to cultivate the necessary gifts of wisdom, prudence, tact, gentleness and love.

EDITOR MACDONALD'S CANDID WORDS.

SOME time ago some bitter articles against the Latter-day Saints and their beliefs appeared in London newspapers. A few right-minded men had courage enough to write in defense of the unpopular cause. Some of these articles were rejected and others were printed in part by the newspapers. The STAR reprinted, September 11, 1902, three short contributions to the *Daily News*. The longest of these was written by Mr. K. D. MacDonald, editor of *The New Life*, a philosophical and socialogical journal published in London. Correspondence has since passed between President Blood and Mr. MacDonald, and by permission we reproduce two letters of the latter. The first is dated October 4th:

Dear Sir,

I received an invitation to your concert, for which I thank you, and am sorry I cannot find time to attend same.

The invitation is, I presume, a recognition of the letter I wrote in answer to one who more than hates the tenets of your body. I wrote that letter, not because I incline to your views, for I am purely an "Agnostic," but because I consider the "Mormons" have, more than any body I have ever come into direct contact with, sought to live upon a rational plane of life.

I met no poverty or prostitution during my three months' stay in Salt Lake City, and considering the fact that I was sent there by a large and influential newspaper to write your people "up"—not from a friendly view—you will more readily accept my expressed views, as a sincere and truthful opinion based upon what I have seen and heard, and not biased upon creedistic belief.

That body which endeavors to do good is generally singled out by the forces of evil for denunciation, but the work of the "Mormon" body is too plainly seen to be denied, therefore lies must do for your opponents what the *truth* cannot be induced to perform.

There is room in England for many Salt Lake Cities, for immorality is more accentuated here than I have elsewhere noticed it.

The "Mormon" eye may have its mote, but the beam of their opponents should not be obscured by their fierce denunciation of their neighbors.

Trusting good will ever rise over evil, and that the endeavors of the good may yet free the world from the masterdom of evil.

I am,
Sincerely yours,
K. D. MacDonald,
(Hon. Secretary of the Rational Reform League).

The second was dated October 8th, and was written in reply to a letter from President Blood. It is as follows:

Dear Sir—If in telling and writing the truth it is still possible to please, then there is yet hope for humanity.

When men differ humanely, they will more readily bridge over their rivers of disagreement, but meanwhile the philosopher must await the exhaustion of the brute.

I seldom receive more convincing letters than this I have just read from you. I would that *all* would reason from a kindred basis—then! When your traducers make fertile as yours have done, and attend to life's needs as I have seen yours do—then men like myself will look upon the actions and teachings of the orthodox with more respect than we do now.

Our religion is mere burlesque, our endeavors as vain as our pretences. There is no justice in ridicule, nor truth in aggression, and I only trust that when your body becomes powerful, they will never forget the days of their weakness and persecution.

You are at liberty to use my letters as you choose.

I am,
Sincerely yours,
K. D. MacDonald.

Henry H. Blood, Esq.,
Stoke Newington, N.

CURRENT EVENTS.

AMERICAN COAL STRIKE ENDED.

It was a hazardous step that President Roosevelt took some time ago in calling together the operators and representatives of the workers of the Pennsylvania mines to try and arrange a settlement. While no one doubted his patriotism many were dubious about his policy, and his first effort met with failure. At that time it was freely declared that he had hindered instead of helping matters. The President succeeded later, however, in convincing the mine owner that he intended appointing a commission to consider the matter, independent of them, and they, deciding to go voluntarily instead of being driven, called on him to appoint the commission and they would abide by its decision. Tuesday last the United Mineworkers' convention accepted President Roosevelt's commission and ended the strike. To-day, Thursday, the strikers begin again. The arbitrators will report probably within a month to the President, and he will convey their decision to the parties. The strike lasted over five months, and the loss is estimated at £28,000,000. The miners and working people generally rejoiced with great demonstrations at the ending of the strike. The condition of the coal strike in France, on the other hand, is ominous. At least some of the miners are in an ugly humor, and already one house and a factory have been burned and two houses wrecked by dynamite.

THE MAD MULLAH VICTORIOUS.

A little war that threatens to become serious has been carried on for years

on the most easterly point of Africa, the Somaliland. A small British force, mostly native levies, have been operating against Haji Mahomed Ben Abdullah, an Arab chief who has received from his enemies the sobriquet of the Mad Mullah. By working his followers up to a religious excitement and drawing under his control a large number of Somalis, who partly in self-defence and partly through enmity to the foreigners are ready to take up arms, he has been able at length to inflict defeat on the British. Colonel Swayne reports that he has lost fifty men killed and one hundred wounded, and it looks as though his loss will be much greater before extricates himself. In the meantime reinforcements have been despatched to Somaliland. Victory increases the Mullah's forces very greatly, and there is cause to fear that a serious campaign must be carried on before the trouble is settled.

SOUTH AMERICAN REVOLUTIONS.

A terrible battle was fought in Venezuela last week between the revolutionists under Generals Matos and Mendoza and the government troops under President Castro. Defeat, although apparently not a crushing one, was suffered by the insurgents. Each side says that the enemy suffered the loss of about three thousand men killed and wounded, but it is certain that such a terrible slaughter was not made. The battle continued seven days. The conflict took place in the neighborhood of La Victoria, one of the most northerly cities of South America. The government says that the revolution is destroyed, but this statement has been made once or twice before. The revolution in the island of Hayti is now said to have ended in favor of the government. In Columbia, however, the insurgents seem to be victorious. President Marroquin is said to be a prisoner, and General Fernandez has proclaimed himself dictator.

THE BALKAN TROUBLES.

While the Mad Mullah at the head of about forty thousand Mohammedans is leading a revolt against the British in eastern Africa, Christians are in revolt against their Turkish masters in Macedonia. It is reported that the Turks are successful and have destroyed five Christian villages and massacred many of the inhabitants. It is reported also that several Turkish families have been destroyed. General Ivan Zoutscheff, who has resigned his commission in Bulgaria, has crossed over into Turkey and placed himself at the head of the Macedonian troops. He anticipates terrible losses to the Macedonians, but that they will finally gain freedom. His ideal has been a union of Bulgaria and Macedonia into Greater Macedonia.

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